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Ottawa to commemorate Yom HaShoah, Apr 24, 25

By Ariel Vered

The 27th of Nissan is a day in which we make a special effort to *zachor*, to remember the six million Jews who perished in the Holocaust.

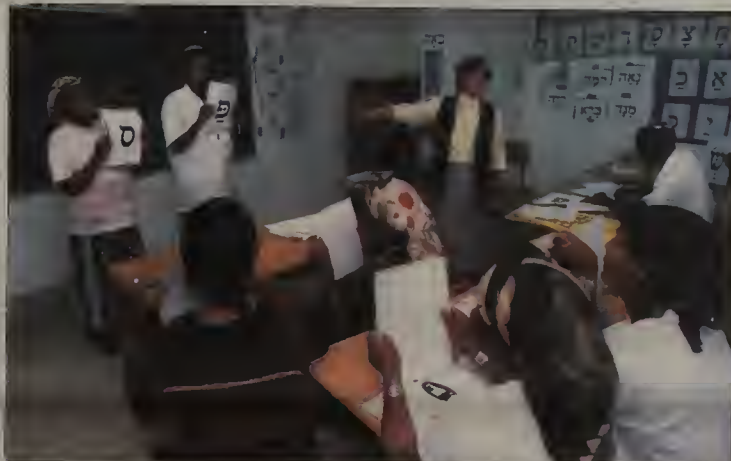
Ottawa will hold two events commemorating Yom HaShoah, which this year falls on April 25.

The SJCC will hold a community event on Monday, April 24 at 7:00 pm. The theme of the evening is *Remembering the Past in Order*

to *Change the Future*. The evening's program will put this theme into action.

Bernie Farber, CEO of the Canadian Jewish Congress, will deliver the keynote address. The ceremony will include select poetry passages and violin pieces that will remind us what the Jews went through. There will also be a candle lighting ceremony to honour the memory of

(Continued on page 8)



Ethiopian ofim learn Hebrew in the Ulpan at the Mevaseret Zion Absorption Center. Strengthening educational opportunities at all levels is the goal of the Israeli government and Jewish agencies.

(Photo: Ariel Jerozolimski Jerusalem Post)

Education key to success for Ethiopian Israelis

By Barbara Crook

Kiryat Ono, Israel - When the chair of Ono Academic College asked a lawyer in a top Israeli firm if he had a job for an Ethiopian student, the answer was immediate and enthusiastic.

"Great," he told Ranan Hartman. "My Russian cleaner has just quit - send her over."

It didn't seem to dawn on the man that a young Ethiopian woman about to graduate from law school was looking for an internship, not a domestic job. But it's a sign that

many Israelis, no matter how well educated or well intentioned, are still not ready to see Ethiopian-Israelis as peers and leaders.

"There's still a long way to go," says Hartman, a Montreal native who moved to Israel as a child.

Fortunately, Hartman is the last person to be discouraged by the limited vision of others. That's why Ono Academic College (OAC) has devoted so much time and money to the Ethiopian-Israelis in its law school - not just to increase their access to higher education, but to

develop the leaders of the future. And those leaders won't be mistaken for janitors.

"We're changing the Ethiopian community's reality in Israel," says Hartman. "What does knowing the law mean? It means, 'I am home. I know my rights. I am fighting for my rights.'"

Strengthening education programs for Ethiopian-Israelis at all levels is among the goals of Operation Promise, a three-year, \$160-million (US) initiative by North

(Continued on page 2)



The Canadian Community Holocaust Remembrance Day memorial takes place Tuesday, April 25, 3:30 pm on Parliament Hill.

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Law school trains Ethiopians

(Continued from page 1)
American Jewish federations to improve the lot of the more than 15,000 Ethiopians waiting to emigrate to Israel and to enhance programs for the 100,000 members of Israel's Ethiopian community.

The Jewish Agency's *Kedma* program, for example, offers intensive Hebrew language training and supplemental educational and vocational courses for young Ethiopian-Israeli adults, ages 17 to 27, most of whom are still living in absorption centres.

Its *Atidim* (literally, "future") programs have boosted academic performance among Ethiopian-Israeli high school students, particularly in the sciences, and given university students professional experience at leading industrial companies. The Agency's Sparks of Science program, a technology enrichment program for Ethiopian-Israeli youth, includes weekly classes and activities in university laboratories.

About 2,500 Ethiopian-Israeli students are studying at universities and colleges in Israel, and about 300 obtain undergraduate degrees every year. But, in a country in which "protection" – connections and networking – are huge factors in professional success, the Ethiopian community is still at a disadvantage.

Even highly educated Ethiopian-Israelis often find jobs only in their own communities, and haven't yet broken into the mainstream employment market – or into mainstream leadership roles.

That's where OAC's aggressive approach to developing Ethiopian-Israeli leaders through legal education comes in.

When the Jewish Agency asked Ranan Hartman five years ago to accept one Ethiopian-Israeli into OAC's law school, he refused.

"I said, 'What difference am I going to make with one? Give me 50,'" recalls Hartman.

OAC, which has the largest law school in Israel, now has 142 Ethiopian-Israeli students, most of them in the law program. They pay a "serious fee" of \$100 (the rest of the \$6,000 tuition is financed by the Jewish Agency and by the privately funded college) and are subject to special entrance requirements. Once in the program, they're expected to maintain the same academic standards as other law students, although they have access to tutoring and enrichment programs to even the playing field.

Hartman says 85 per cent of this year's graduates have found jobs – better than the national average for graduating lawyers.

"Here, we are students like any other students, but, if we need help, they're helping us," says Avi Bitew, 52, who came to Israel in 1980, studied at Ben Gurion University, served in the IDF and worked with Ethiopian Jewry in Lod for 20 years before deciding he could do even more for his people as a lawyer.

"I felt all those years that I was Israeli, but, after one year at OAC, I felt that I had special tools to integrate into Israeli society and to help my community."

"We come here [to Israel], and we are expected to jump 50 years into the future. Some of us did it, but many of us did not. With law, we'll be able to go back and help our people."

Law student Phina Tamano came to Israel in 1984, when she was three. Even though she grew up in Israel and her family has always valued education, she's aware of the challenges facing other Ethiopian-Israelis. So, in addition to her studies, she volunteers in the

Sparks of Science program at the Weizmann Institute of Science.

"Our students are role models for their communities," says Hartman. "When the mayor of Or Yehuda said he wouldn't accept Ethiopians into the high schools there, there was a big demonstration – led by OAC's Ethiopian students. And they reversed the decision."

"But they're not going to be limited to issues affecting their community. I was talking to some law students about being leaders in the Ethiopian community, and one of them stood up and said, 'I don't want to be just a leader in the Ethiopian community – I want to lead you.'"

That student, Elias Inbram, is graduating from OAC's law school this year. Articulate, charming, multilingual and passionate, he's been in demand as a speaker throughout North America, especially to young leadership groups.

And, this year, he was picked from among thousands of applicants to be a contestant on *The Ambassador*, a hugely popular Israeli reality TV show in which 14 young adults from



Elias Inbram and Barbara Crook at Ono Academic College. Inbram has been accepted into the Israeli Foreign Ministry diplomatic training program.

various backgrounds compete for the chance to spend a year representing Israel around the world.

By pure coincidence, they were shooting an episode of the program the day after we returned to Israel from Ethiopia. Inbram, who's become a good friend since we met at OAC last year, asked me to go on the show and talk about why he should win.

So, 48 hours after visiting Ethiopian olim-in-waiting in their shanty houses, I was in a fancy TV studio with one of

Israel's brightest young leaders of the future. By all accounts, we were a great team. But Inbram was cut from the show at the end of the March 25 episode.

He has the last laugh, though. He's been accepted into the Foreign Ministry's diplomatic training program. His goal? To be Israel's first Ethiopian-born ambassador, of course.

"I want to institute and implement the policies of the Israeli government," he says. "The show was exciting, but this is the real thing."

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Maurice and Rita Ryant: at home in Hillel Lodge

They lived across the street from one another growing up in Montreal.

They were 18 on their first date and married at 22.

Maurice and Rita Ryant will celebrate their 60th wedding anniversary on August 25th ... in Hillel Lodge.

The Ryants are a rarity amongst us, not only for sustaining such a lasting marriage, but because they are a *couple* who moved into a long-term care facility ... *together*.

Their journey to the place they now call *home*, has been filled with all the peaks and valleys one might expect of such a lengthy and, what Maurice refers to as, "a loving marriage and true friendship."

The Ryants moved to Ottawa in 1948, when Maurice went to work as a chemist for McKay Smelters. They embraced Ottawa's Jewish community, became members of Machzikei Hadas and cultivated many good friendships.

"I fell in love with Ottawa 58 years ago, and I'm still in love with Ottawa," says Maurice.

Ten years at the McKay Smelters eventually led to the fulfillment of Maurice's lifelong passion – teaching.

In 1954, he became a professor at St. Patrick's College, which was then part of the University of Ottawa. In 1959, he joined the team put together to establish the Eastern Ontario Institute of Technology (EOIT), which evolved into Algonquin College in 1967.

In 1965, Maurice became chairman of the Chemistry and Biochemistry Department at EOIT. During his tenure, he established the Medical Laboratory Technology program, which led to the development of the Health Sciences Program at Algonquin.

Maurice became dean of technology at Algonquin College in 1970, and then, in 1972, dean of the newly amalgamated Technology and Trades Division of the College. His career with the college spanned 17 years to his retirement in 1976 for health reasons.

Rita was a committed stay-at-home mom nurturing the growth of the Ryants' three young children, subsequent to which she went to work as a secretary for a real estate company.

When chronic health problems persisted, their doctors advised them to consider a retirement home. Initially Maurice vehement-

ly rejected the advice, but, in the year 2000, he conceded. He and Rita first moved into the *Redwoods Retirement Home*, and then to the more elegant *Court of Borghoven*, where they could live independently.

When Rita suffered two strokes in 2005, Maurice remained constantly at her side. The strain of her recovery took its toll on

Maurice and he recognized the time had come to consider long-term care that could accommodate them both.

Hillel Lodge was their first choice. When filing an application for long-term care, requirements stipulate that applicants provide three choices and are required to accept the first facility with an opening.

Carleton Lodge was the first opening and the Ryants moved in, keeping their names on the Hillel Lodge wait list.

"For approximately six years, we felt we were living outside the Jewish commu-

nity," says Maurice. "We are not observant, but more secular in our approach, but both of us felt a strong need to live in a Jewish environment."

When they finally gained admission to Hillel Lodge, Rita says, "I felt it as soon as I came into this place."

"It was home," Maurice says, finishing Rita's thought. "The quality of care is superb. Better than I ever thought it could be. The caring and attention is remarkable. But, most important of all, I'm eating Jewish food again!"

Almost on cue, a bubbly charge nurse walks in to ask how the Ryants are doing and a lively exchange ensues. As she leaves, Maurice chimes in, "She's a recent graduate from a program I created!"

Despite it being only six weeks since their arrival at the Lodge, the Ryants have begun to settle into a routine that includes regular bridge games, AJA 50+ discussion groups at the SJCC, bingo with Maurice as the caller, and meetings of the residents committee with Maurice as its newly elected president.

When the interview ended, the couple slowly made their way down the hall, Rita with her walker taking measured steps, Maurice stoically at her side, both content to be at Hillel Lodge.



Rita and Maurice Ryant content to be at Hillel Lodge



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B'nai Brith: Internet sees 'explosion of hate'

By Ariel Vered
Hate crimes on the Internet and on university campuses were two main areas of concern identified by B'nai Brith Canada's annual audit

of anti-Semitic incidents in Canada.

The March 22 release of League for Human Rights of B'nai Brith Canada's 2005 report coincided with the week-long commemoration of the International Day for the Elimination of Racism. The publication was dedicated to the memory of Ilan Halimi, who was murdered in an act of anti-Semitism.

The Internet has seen an "explosion of hate," accord-

ing to Ruth Klein, B'nai Brith national director. One hundred and sixty-one incidents of web-based hate activity with Canadian content have been reported to the League's Anti-Hate Hotline. This includes direct e-mail messaging and websites featuring hate material.

The Internet poses a punitive dilemma because "the hallmark of hate activity is the anonymity of the perpetrator," says Klein.

There has been a progressive, constant increase in anti-Semitism on university campuses, asserts Professor Alain Goldschlager, co-chair of B'nai Brith Canada's League for Human Rights, Ontario Region. With 48 reported incidents in 2005, prejudice and racism are accepted in classrooms and university administration, he says.

The audit proposed 10 recommendations for countering anti-Semitism, among them criminalizing membership in racist groups and the display of racist symbols,

establishing dedicated hate crime units in all jurisdictions and directing funding to tracking Internet hate and developing blocking software.

In total, 829 anti-Semitic

incidents were reported in 2005, the second highest number of incidents in the 23-year history of preparing this annual audit. While it marks a marginal decrease of 3.3 per cent from 2004, Klein

notes, "We don't see any reversal in the upward trend of the last five years."

Only 10 per cent of all anti-Semitic incidents in Canada are reported to the hotline.

Allan Taylor

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CJC launches new initiative to stop Internet hate

By Ariel Vered

The Canadian Jewish Congress has launched a new initiative called *Stop Internet Hate* to fight the dissemination of hate propaganda on the Internet. CJC debuted its latest initiative on March 21, the United Nations' International Day for the Elimination of Racial Discrimination.

A new link on the CJC website enables people to report Internet websites that contain perceived hateful content. The organization will then determine whether the website violates either Canada's Criminal Code or the Canadian Human Rights

Act. In such an event, the organization will report it to the authorities.

The *Stop Internet Hate* initiative seeks to equip people with the skills to recognize Internet websites that may be promoting

hatred and establish a place where such offensive material may be reported. CJC hopes the initiative will get people more involved in the active censorship of anti-Semitism and hateful materials on the Internet.



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YOM HASHOAH COMMEMORATIONS 2006

Community Event

Monday, April 24, 2006

7:00 pm

Soloway JCC

21 Nadolny Sachs Private

Keynote Address:

Bernie M. Farber, CEO, Canadian Jewish Congress

National Event

Tuesday, April 25, 2006

3:30 pm

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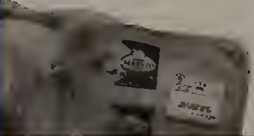
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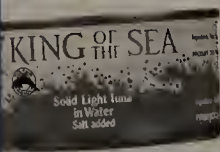
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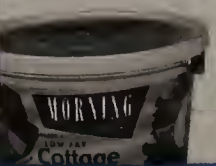
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Helping others helps our community

As winter turns into spring, as we all prepare for Passover by ridding our houses of *chametz* and opening up our homes to family and friends, it begs a moment of contemplation on what makes us Jewish and how we can maintain the strength of Jewish identity of which the Ottawa Jewish community is so proud.

I recently read an article in the *Canadian Jewish News* about the closing of the Beth-El Congregation in Cornwall, Ontario. After 80 years serving its community, the shul closed its doors on April 2.

The town has a rich and proud Jewish history and, at its peak in the 1950s, boasted a congregation of 275 members. Now, with only 18 members, the shul's difficulty in gathering a regular minyan led to the decision to close its doors.

The Cornwall Jewish community dwindled because the younger generation began leaving the small town for bigger cities. It is not difficult to imagine such occurrences in regional synagogues across the country.

While our Jewish community is not in danger of deteriorating to such an alarming degree, there are important messages that can be taken away from the Cornwall



Federation Report

Ron Prehogan
Chair

situation. It is important to create a community atmosphere that promotes involvement and establishing roots so that we can see our families and organizations continue to flourish.

We must never tire in our efforts to promote unity within our community. We all have something to gain by contributing to the vibrant, dynamic nature of the Ottawa Jewish community.

In January, I participated in the Jewish Family Service's *StreetSmarts* program, handing out blankets, hats, scarves, mittens and socks. I was struck by the appreciative nature of every individual I encountered.

It reminded me of my recent visit to Ethiopia. I remember being struck by the strong spirit of the Falas Mura, who abandon their homes for the simple dream of making aliyah to Israel. Despite their

poverty, Jewish life thrives because the community functions as one.

Meeting the Falas Mura and accompanying a group making aliyah was a life-changing experience for me. But, while it is one thing to be involved in efforts to help those abroad, my night with the *StreetSmarts* program compelled me to reflect on the situation at home.

There is a harmful stereotype that all Jews are rich; it is why so often Jews are used as scapegoats. The senseless attack and murder of Ilan Halimi represents the most recent and the worst example of the effect of rich-Jew stereotyping.

Yet, among us live people who disprove the stereotype in an unfortunate way, who live below the poverty line and are ignored and neglected. The difficulty is that even members of our own community do not acknowledge the plight of their fellow Jew.

We must be mindful of the values of *zedakah* and *tikkun olam*. Through helping others, we help our community and ourselves by strengthening the ties that bind us together.

In order for a community to truly thrive, all members need to be treated equally with dignity and respect. We must look out

for those among us who cannot help themselves. We, the Jewish people, are one family who must support each other in order to ensure our continued survival.

In the story of Passover, the Jews had to leave Egypt in haste. No doubt, each helped the other in rising together and leaving that land.

Redemption is a central theme to the Passover tale, but it is also an idea we should keep in mind all year round. The redemption that the Jews experienced when they went forth from Egypt was both physical and spiritual. It is possible to achieve this same goal in our community through involvement in activities and volunteering with programs.

Passover is a time of togetherness, when we gather around the Seder table to collectively reflect upon the Jews' exodus from Egypt, as if we ourselves had gone forth from Egypt. As we open up our homes to family and friends, we open our door to the spirit of Eliyahu HaNavi in the hopes that he will bring a message of faith in the goodness of man and hope for the future.

Chag sameach to you and your family. May your Seder be filled with the many blessings of Passover.

Passover a reminder real human freedom possible

As Passover reminds us, the central story of the Jewish people is the story of liberation.

The exodus of the children of Israel from Egypt – walking away from the bondage of slavery under Pharaoh to become a free people in our own land – has stirred the souls of countless peoples around the globe as they too struggled for their own freedom and independence.

One of the central gifts of the Jews to the world has been this recognition that God sides with slaves and intervenes on behalf of the downtrodden.

How ironic, then, that the tale of freedom, which inspired and still inspires millions, should be incomplete. Our liberation from Egypt, the great paradigm of freedom, is flawed by the very haste with which freedom was achieved. Instructed about the first Pascal offering, the Torah relates:

"This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly."

Why must the slaves eat the Pesach lamb hurriedly? Because, "you departed the land of Egypt hurriedly (Deuteronomy 16:3)."

Sitting inside their homes, while the Destroyer struck down the Egyptian first-born outside, the Jews ate their meal in haste, fearful for their own safety, excited by the prospect of freedom, and pressed to leave Egypt before the oppressive Pharaoh changed his mind yet one more time.

Bekhor Shor (12th Century, France) comments that they ate in haste like people who rush to be on their way. But a libera-



From the pulpit

Rabbi
Gary D. Kessler
Beth Shalom

tion that is rushed is bound to be incomplete. Such a hasty freedom left their souls and the larger society unaltered.

The liberation at Pesach is a prelude, a reminder that human freedom is a real possibility, that we need not be slaves forever.

At present, chained by social pressure, by imposed expectations or by our own inner drives, we rush toward rare moments of freedom and escape.

Our hurry is itself testimony to the abiding power of those oppressive forces. Fearful that the moment might pass us by, we rush before the opportunity is over.

True liberation does not follow an external schedule. Faithful to its own nature, an inner liberation proceeds at its own pace. In this way, the ideal liberation doesn't leave pockets of suffering, or aspects of reality still unredeemed.

The rabbis of antiquity saw the liberation from Egyptian slavery as a model for an ultimate, more complete liberation, which would come in the future, beyond the reaches of human history. Thus, *Midrash Sh'mot Rabbah* says that our ancestors rushed through the exodus from Egypt, but "in the Messianic era, we are told, 'you will not depart in haste, nor will you leave in flight

(Isaiah 52:12).'" The future liberation will proceed at a more reasonable pace.

Unafraid of missing a final opportunity, human liberation will be thorough, concerning itself with both inner peace and outer justice. Ultimate liberation – the messianic age desired by so many generations of Jews – begins when human suffering abates, when human caring and sharing initiate a new age.

The Pesach liberation was our first demonstration that human beings could and should be free. But that liberation of the past, as with all liberations within human history, remains partial – focusing either on

specific political questions or exclusively on assisting the individual psyche. That limited reality – of gradual progress politically and partial psychological adjustments – is the faint footstep toward the messianic future. But our ideals outstrip our ability, and our dreams soar beyond our plans.

The end of days, the messianic vision of Judaism and the Jewish prophets, is a call for us to transcend our own limitations, to stretch muscles of spirit and of body toward a better day. Yesterday's march to freedom is yet incomplete.

Can you hear the advancing steps? Are you ready to join in the ascent?

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Filmmaker learns to deal with the unexpected

A truism for documentary filmmakers is that no matter how much you plan your shoot, always, and I mean always, expect the unexpected.

The unexpected struck Israeli filmmaker Joshua Faudem in 2003 during the filming of *Blues by the Beach*, a documentary featuring the people who worked at and the characters who frequent Mike's Place, a blues bar in Tel Aviv.

"We were trying to do a documentary showing Israel in the shadow of terrorism and how, despite the intifada, people were still going out to have a drink, listen to music, have a good time and enjoy life.

"We were showing Mike's Place as a Tel Aviv symbol – yes, things are screwed up here, the intifada is in full swing, but what are we going to do, stay home?" he says.

Faudem had just finished filming for the evening and was sitting inside the bar relaxing when the suicide bomber struck. Security guard Avi Tauh pushed the suicide bomber out the doorway and most people were saved. Still, three were killed and over 50 were wounded, including Tauh and the producer of the film, American Jack Baxter. A waitress at the bar, French citizen Dominique Hass, whom Faudem had interviewed numerous times for the documentary, was killed.

Faudem, who was eight metres away from the bomber, remembers using his first



Editor

Barry Fishman

aid training, learned as a paratrooper in the Israel Defense Forces, to help and then, once the medics arrived, picking up his camera and beginning to film. His real time footage was later seen on television networks around the world.

"This is a film I didn't choose to make. This film was brought on me," he sadly notes.

The documentary has become a narrative on what happens both physically and psychologically to people after a bombing.

Faudem, who believes a documentary filmmaker should always remain behind the scene, suddenly finds himself front and centre as narrator and even appears on film, as he deals with the aftermath of the bombing and the end of his relationship with his co-director girlfriend.

"In *Blues by the Beach*, I was forced to expose myself. It is against my philosophy. I didn't have a choice. I wanted to make a film about what happens to people after a bombing," he says.

Perhaps surprisingly, the film is not at all political. Although, at times, he felt pressured, he says, to make the film more political, he refused.

"The film I made is pro human ... It doesn't take any political side. It shows the situation ... I could have been making a film about a family living in Ramallah and one day a tank shell goes through their house and what happens after that," he says.

Faudem is proud none of the injured characters in the film talk about revenge or hatred.

"I think it makes the characters and Israelis much stronger. There is no sense of revenge. The only sense is to build this bar, get it back together and get on with our lives. And that is one of the messages of the film. That is one of the lessons to be learned," he notes.

Despite being in the middle of a terrorist bombing and dealing with the effect the bombing had on him and the characters in the film, Faudem has managed to produce a first rate documentary that engages the audience.

Talk about expecting the unexpected.

One moment, you are enjoying a drink, listening to music; the next, you are filming a scene of destruction and mayhem and dealing with the death and injury of friends and acquaintances and the breakup of a relationship.

"I have been tested with all aspects of this film: financially, psychologically, film-making wise," Faudem notes matter-of-factly.

The cost for becoming a better filmmaker was high.

"The bombing destroyed all the work I did for two years trying to get my mind back to normal after leaving the army. It set me back psychologically, emotionally."

Yet, the film, he insists, is not a downer.

"I've got to tell you that you sit and watch this film and you also laugh. Which is important. The film also leaves you on a very optimistic note. It is not like a Russian novel ... Although it doesn't have a happy ending, you will not go home with your head down," he insists.

The film has won the Conflict and Resolution Award at the Hamptons International Film Festival and the Red Wagon Award at the Fire Island International Film Festival.

Faudem is hoping the film will be distributed commercially in September. To see a clip of the movie and to learn more about the projects Faudem has worked on, visit his web site (www.joshua faudem.com).

The staff of the *Ottawa Jewish Bulletin* wishes the community a happy and meaningful Passover.

Potential playoff standings causes discontent on the home front

By the time you read this, it could be a moot point. But, as I write, there is trouble brewing on the home front. Discontent around the dining room table. My house is a house divided. And a house divided against itself ... well, you get the picture.

It's a potential problem without precedent, and nothing I can do will offset it. You know what I'm talking about, right?

Exactly: The distinct possibility that the Ottawa Senators will face the Montreal Canadiens in the NHL playoffs.

Maybe you face the same problem in your own house. Maybe I'm not alone.

It's true that in Ottawa many of us live in blended families: the kids born here, the parents immigrants from ... well ... other NHL cities.

And Ottawa, itself, was very recently a blended city. I've lived here long enough to remember a time when there was no hometown NHL team at all – when Scotiabank Place wasn't even the Palladium yet, much less the Corel Centre.

Back then, this town found itself in the same kind of no man's land you still see in places like Connecticut, whose citizens are caught halfway between Red Sox Nation and the Evil Yankee Empire.

In the pre-Sens era, Ottawans were cleanly divided between Habs fans (i.e., Those Who Made The Right Choice) and



Alan Echenberg

Leafs fans (i.e., Those Who Made The Wrong Choice). You knew whose side you were on and you were comfortable about it (and, in the case of Leafs fans, sadly misguided).

The arrival of NHL hockey here muddied the water. Or the ice.

Don't get me wrong. I'm very fond of the Ottawa Senators. Have been since day one. Except, of course, when they play the Habs.

Likewise, my young Ottawa-bred offspring will cheer on ice Canadiens with gusto. As long as they aren't playing the Sens.

But the regular season is one thing. A game here, a game there. We can agree to disagree for a night, and everything is OK the next morning.

The playoffs, though?

The playoffs are another matter entirely. How can you agree to disagree during the playoffs? Can't be done. The playoffs are a

winner-take-all, loser-hits-the-golf-course enterprise.

So, it has been a small blessing – a serendipitous boost to family harmony – that the two teams have never before faced each other in a single playoff game.

At first, the Sens never made the playoffs. Then, when the Sens started making the playoffs, the Canadiens started to regularly miss post-season play.

Then, last year, there was no post-season play at all. Or even pre-post-season play.

In those rare seasons when both teams have made the playoffs, potential Ottawa-Montreal encounters have been derailed by the Habs' tendency to lose in the early rounds and the Sens' tendency to find themselves at the receiving end of humiliating post-season upsets at the hands of the Maple Leafs.

But, as I write, with mere weeks left to play in the regular season, the nightmare scenario haunts us again. The Sens are flirting with first place; the Habs are flirting with eighth place. That means they could face each other in the first round of the playoffs. The result? Friction in the family room.

And the adults in our family room – both of us faithful to Bleu, Blanc, Rouge – are outnumbered by Ottawa-born Sens-loving ankle-biters.

Well, sort of.

The nine-year-old and the five-year-old are lost causes, sleeping, as they do, with posters of Chara, Alfredsson and Spartacat hovering above their heads.

But there may yet be hope for the two-year-old, who will happily comply when I tell her to cheer, "Go, Habs, go!" Sadly, she will also happily comply when her brothers tell her to cheer, "Go, Sens, go!"

In fact, she will happily comply when anyone tells her to cheer anything, as long as it results in hers being the loudest voice in the room.

Put her down as undecided.

This will all come to a head, I suspect, over Passover, when our family makes our traditional exodus to Montreal, land of forefathers and forecheckers.

There, we will read the Haggadah, catch up with the cousins, consume the vast quantities of food, and ... of course ... discuss all of the potential playoff permutations as that crucial final week of the regular season unfolds.

If, at that point, it still seems likely the Sens will play the Habs in the first round of the playoffs ...

Stress over the Seder table.

Alan Echenberg is the *Parliament Hill* bureau chief for *Studio 2*, *TV Ontario's* nightly current affairs program.

Todah Rabah

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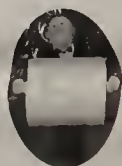
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Yom HaShoah commemoration

(Continued from page 1)

the lives lost in the Holocaust.

Parliament Hill will hold a Canadian Community Holocaust Remembrance Day memorial on Tuesday, April 25 at 3:30 pm.

The Right Honourable Herb Gray will act as the master of ceremonies for the event, which will feature a keynote address by Madam Justice Rosalie Abella of the Supreme Court of Canada. The Right Honourable Stephen Harper, Prime Minister of Canada, will be a guest speaker. Her Excellency the Right Honourable Michaëlle Jean, Governor General of Canada, Patron of the Event, has also been invited.

Invitations have been extended to members of parliaments, members of the senate, Israel's ambassador to Canada, and a number of ambassadors, diplomats, and prominent community leaders. Holocaust survivors from Ottawa, Montreal and Toronto have been invited, along with MPs and senators, to lay wreaths to commemorate those who lost their lives. The SJCC Shira Ottawa choir will perform.

"This event is a milestone in the breakthrough of recognizing Yom HaShoah as an official day on the Canadian calendar," says Beverly Kunz, director of programming and special events for



Barry Davis and family light a memorial candle. This year's community Yom HaShoah commemoration takes place on April 24, 7:00 pm at the SJCC.

Canadian Society for Yad Vashem.

The ceremony, which will take place at the cenotaph on the steps leading to the Centennial flame, is open to the public. The event is expected to draw a crowd of 1,200 to 1,500 people.

The ceremony is sponsored by the Canadian Society for Yad Vashem; the event's chair is Dr. Joel Dimity, former chair of the Canadian Society for Yad Vashem. Affiliated organizations include a number of Canadian Jewish organizations such as the Canadian Council for Israel and Jewish Advocacy, Canadian Jewish Congress, Embassy of Israel and Jewish Federation of Ottawa.

Corrections

It was incorrectly reported in the March 27 edition of the *Bulletin* that Jewish Family Services Shalom Bayit Program is a support group for women who have experienced domestic violence.

Together with Jewish Family Services, the Shalom Bayit Program seeks to inform, educate, provide resources and raise awareness about family violence in the Jewish community. The program offers confidential and anonymous services for women experiencing abuse.

In the March 13, 2006 issue there was an error in the story "Two Doctor Dovers Honoured ..." Dr. Mark is married to Nina Dover. The author and the *Bulletin* apologize.

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Sefer Bar/Bat Mitzvah Inscriptions

Mazal Tov and Yasher Koach to two Bat Mitzvah celebrants whose names have been inscribed in the Sefer Bar/Bat Mitzvah on the occasion of their recent simcha: Jenna Bodnoff by her proud bubbie Sonya Bodnoff and Michaela Sadinsky by her proud parents Joan Bercovitch and Ian Sadinsky.

Golden Book Inscription

On the occasion of his Bar Mitzvah, Jonah Poplove has been inscribed in the Golden book by his proud grandparents Ruth and Myron Poplove.

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Yom Ha'Atzmaut Israeli style with music group Shorashim

By Ariel Vered

For this year's Yom Ha'Atzmaut celebration, the Jewish community of Ottawa will be celebrating Israel's independence in true Israeli style.

In addition to the evening's guest of honour, Olympic gold medalist windsurfer Gal Fridman, and the authentic kosher Israeli food market, the event will feature the musical talents of Shorashim.

Fifty Years of Israeli Music is the theme for the evening's entertainment, which will be provided by these acclaimed and talented Israeli musicians.

Shorashim is a musical project organized by vocalist Magda Fishman and pianist Yuval Cohen. Committed to promoting the heritage of Israeli music, it aims to bring people closer to Israel through the celebration and joy of Israeli music.

In Hebrew, Shorashim means roots. The project is thus named because it draws on the roots of Israeli musical tradition as a means of bringing people together through songs about the land and people. Israeli culture is a rich fabric of diverse heritage, food and music; Shorashim celebrates the union of traditional and new Israeli music.

Ottawa's 2006 Yom Ha'Atzmaut party seeks to be a joyous occasion that will bring the community together. The evening's program will begin at 5:00 pm and run until 10:00 pm so that families and all individuals have a chance to come and rejoice.



Vocalist Magda Fishman and musical group Shorashim celebrate the joy of Israeli music.

"The event is about having fun and being part of a community," says Noga Ron, the Israeli fellow of the Ottawa chapter of the Jewish Students Association. "It's a chance for people to meet each other and to let them have a good time."

The JSA wants to get Ottawa students involved in the Yom Ha'Atzmaut celebrations. Because Yom Ha'Atzmaut takes place in May, after the stress and chaos of exams have ended, JSA hopes to attract students from the University of Ottawa, Carleton University, Algonquin College and students from Ottawa who are attending university elsewhere.

"We want students to know that when they go back home from school, they have a party to go to," says Ron.

The evening is trying to reach out to all parts of the community, and that includes

feel comfortable to come. It is a party for everybody in the community."

Yom Ha'Atzmaut is a great opportunity for people to get involved because the celebration of Israel's independence appeals to many individuals who are involved with Israel through camp, Birthright, activism and many other Israel-related organizations.

JSA is looking for volunteers. They will be contacting people on the JSA Ottawa e-mailing list and may link up with other JSA affiliates across the country to get the word out to native Ottawa students.

The celebration of song, pictures and history of Israel will be held at the Ottawa Civic Centre Salons. The free admission event will take place on Wednesday, May 3. Doors open at 5:00 pm, children's entertainment starts at 6:00 pm and the main event begins at 7:00 pm.

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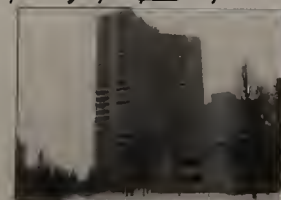
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Community invited to hear Scott Taylor speak at War Vets Annual Banquet

Retiring Major-General Ed Fitch to be honoured

A man, who survived being kidnapped and tortured in Iraq and once spent six hours in Slobodan Milosevic's jail cell being interviewed by the late accused war criminal, will tell his story at the Annual Banquet Lunch of the Ottawa Post Jewish War Veterans of Canada on April 30 at noon.

Non-veterans as well as veterans are encouraged to attend.

Scott Taylor is a former professional soldier, author and veteran war correspondent who has travelled more than one million air-miles reporting from such hot spots as the Persian Gulf, Western Sahara, Bosnia and Iraq.

He's been to Iraq more than 20 times since 2000, reporting on the impact of UN sanctions and later covering the U.S. invasion. He was once told to leave Iraq on suspicion that he was a spy for Israel's Mossad.

But it was a trip he made to Iraq in the fall of 2004 where he had his closest brush with death, what he described as "five days in hell."

It began at a police checkpoint on the outskirts of Talar in northern Iraq. Taylor was handed over to members of the Ansar al-Islam mujahadeen. They later beat and tortured him and repeatedly threatened him with beheading before he was released five days later.

Barely a week after his release, he wrote of his experience in the *Ottawa Citizen*: "The door burst open and several men stepped inside. 'Stand up,' one of them said to me. 'You are the first to

die, American pig.' My hands were still tied and I felt helpless as one of them approached me with another blindfold.

"I told them that I did not want a blindfold — not out of any bravado, but because I found that my sense of fear was magnified by my inability to see. I received a punch on the head for my protest and the blindfold was pulled snugly into place. This time, they added a gag and a black hood."

Somehow, Taylor was allowed to live, although the experience left him severely traumatized.

Taylor has been making headlines since 1988, when he became editor and publisher of a feisty military magazine called *Esprit de Corps*. In 1994, the military banned *Esprit de Corps* from sale at Canex stores on bases across the country after the magazine revealed that a former deputy minister of defence had spent thousands of taxpayers' dollars to renovate his office.

Taylor's face-to-face encounter with Slobodan Milosevic provided one more fascinating story.

It began when he was asked to be a witness after Milosevic's lawyers read his writings on the Balkan wars. He wrote in *The Citizen* of that session: "The whole situation was surreal. Here was Slobodan Milosevic, the former president of Serbia and an indicted war criminal, making me a coffee in a plastic cup ... Now I was face to face with the man in a prison cell.



Major-General Ed Fitch is retiring after 38 years in the Canadian Armed Forces. (Photo: Elly Bollegraaf)



Author, editor, war correspondent Scott Taylor

"The whole experience was surprisingly casual. It was definitely unnerving, almost like seeing the curtain pulled back on the Wizard of Oz."

Before he became a journalist, Taylor was in the regular military as a corporal with the Princess Patricia's Canadian Light Infantry.

He's written six books, including *Tarnished Brass: Crime and Corruption in the Canadian Military* and *Tested Mettle: Canada's Peacekeepers at War*.

His latest book is *Among the Others: The Forgotten Turkmen of Iraq*, which deals with his experiences in northern Iraq.

The Annual Banquet Lunch will also honour Major-General Ed Fitch, the highest-ranking Jewish member of the Canadian military, who is retiring this July after 38 years of military service.

Those interested in attending need to reserve at the latest by Friday, April 21 and ensure their mailed cheques are received by Herb Goldenberg (231-4046) by that date. Cost is \$30.00 per person. The event takes place at Agudath Israel.

Please make cheques out to "Jewish War Veterans of Canada," and mail to: Mr. Herb Goldenberg, 315 Holmwood Avenue, Apt 1002, Ottawa, ON K1S 2R2.

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Ottawa School of Speech and Drama founder honoured

By Sharon Abron Drache

When Natalie Stern founded the Ottawa School of Speech and Drama (OSSD) in March 1988, there were only nine students.

For the first three years, Andis Celms, then director of English Theatre at the NAC, gave the school free space at the NAC's Atelier Theatre on King Edward because he believed in Stern's dream: the creation of a world-class theatre school in the nation's capital.

Today, over 600 students attend classes at OSSD at 294 Picton Avenue.

On April 22, Stern will be feted as founder and first artistic director of the Ottawa School of Speech and Drama. The official naming of the new 175-seat Natalie Stern Studio Theatre (NSST) will take place at an evening interActive Gala, hosted by the school.

Stern retired in 2002, after 14 years as the school's artistic director.

Interviewed on location in the school's drama room she so loves, we are enveloped by the dark womb-like space. For almost an hour, her marvelous voice mesmerizes, a voice trained since the age of four by elocution classes in North West London and then honed at one of the finest acting schools in Britain, Guild Hall.

At age 15, Stern was the youngest student ever taken on at Guild Hall, but, since the age of five and throughout her formative years, she had appeared on the competition circuit, reciting poetry and monologues.

Before Guild Hall, she attended the orthodox Hasmonian Girls English Grammar School in Hendon.

She recalls, "The Hasmonian Boys Grammar School was two stops down the road. They needed a girl to act in their play, *The Dumb Wife of Cheapside*. (Dumb meant not able to speak, not deaf.) Once the dumb wife started talking, she never stopped, and I had reams of dialogue to memorize."

Curiously, this is the only acting role she talks about. From the performance competition circuit through theatre school at Guild Hall, Stern's life work as a teacher and administrator was obviously passing through its formative stages.

While attending Guild Hall, she met and fell in love with Raymond Stern. "I was 16. At 19, we were married. At the end of this year, we will celebrate our 45th anniversary."

Natalie and Raymond have three sons.

From 1961 to 1975, she founded and operated the Speedwell School of Speech and Drama.

"Speedwell," she laughs, "not speak well. Speedwell is the Golders Green telephone exchange – you know, like Butterfield 8."

In 1975, the Sterns' moment to move on came when Raymond took an associate professorship in architecture at the University of Singapore.



Natalie Stern

"Six wonderful years, but we realized we did not want to become characters in a Somerset Maugham novel – we had to get back to the mainstream."

The Sterns moved to Canada, Vancouver for three years and then, in 1984, Ottawa. They chose Ottawa because she was certain she could establish a world-class theatre school in the nation's capital. In only 14 years, she achieved her goal.

Of the honour of having a theatre named after her, Stern says, "It is very humbling – you have come somewhere new where you do not know anyone and you make this incredible circle of friends ... People put their trust in you and together you develop something that is going to be here in Ottawa for a long, long time."

"We have students at Shaw and Stratford and those who work in television, but we also have students who are doing wonderful work in overseas aid, in medicine and law. When you look at these students, you realize what a privilege it has been to work with them, the bright and talented ones as well as the underprivileged. The school currently sponsors 23 students – no student is turned away because of lack of funds."

Stern looks lovingly about the dark hall. "Although it looks chaotic and cold, the drama room can be one of the safest places to be as you explore yourself with others."

One incident that stands out for her occurred when the OSSD performed the Israeli play, *Ghetto*, by Joshua Sobel.

"A 16-year-old student discovered that her father was Jewish. Those are the kinds of things that can happen when you explore through drama."

Currently, Natalie heads PowerSpeech, a company she started 12 years ago, while she was still at the school. PowerSpeech trains professionals from all walks of life in honing their communication skills.

For tickets to the event honouring Natalie Stern, contact OSSD, 294 Picton Avenue (567-6788).

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Hebrew U professor to speak on Muslim Fundamentalism

By Estelle Meltzer
"Muslim Fundamentalism in the Arab-Israeli Conflict" will be the subject of a timely lecture by visiting Professor Raphael Israeli of the Hebrew University of Jerusalem.

The talk, co-sponsored by the Agudath Israel Adult Education Committee and Friends of Hebrew University in cooperation with Canadian Zionist Federation, will take place on Sunday, April 30 at 7:30 pm, at Agudath Israel Synagogue, 1400 Coldrey Avenue.

Professor Israeli is a pro-

fessor of Islamic, Middle Eastern and Chinese studies at Hebrew University and has also been a visiting professor in these subjects at many universities around the world. He has served as chairman of the Department of East Asian Studies at Hebrew University and is a Fellow at the Truman Research Institute.

Born in Fez, Morocco, he immigrated to Israel at the age of 14. He served in the Israeli Armed Forces as a career intelligence officer, then left to pursue an illustrious career in academics.



Prof. Raphael Israeli

He earned a BA in Arabic and History at the Hebrew University, an MA in East Asian History at the

University of California, Berkeley, and a PhD in Chinese and Islamic History at Berkeley.

Israeli has published numerous books on Chinese, Middle Eastern and Islamic History. He has explored the impact of Islam on Israel in many of his books including: *Fundamentalist Islam and Israel: Arabs in Israel: Friend or Foe?*; *Islamikaze: Manifestations of Islamic Martyrology*; and *War, Peace and Terror in the Middle East*.

Admission is free and everyone is welcome.

OneFamily Fund Canada commemorates victims of terror

On March 3, 2006, several members of OneFamily Fund Canada, including Co-chairs Jane and Martin Gordon, of the newly established Ottawa Chapter of OneFamily, attended a moving memorial service for Tal Kehrman, one of the many victims of terror in Israel.

Tal was killed on March 5, 2003 in the bomb explosion of bus number 37, Haifa.

Tal was a special person and had a strong impact on all who knew her. Her life story can be found on a commemorative web site, developed and maintained by her father, Ron Kehrman at www.tal-smile.com.

OneFamily Fund was created in response to the ongoing tragedies affecting families and children in Israel caused by terrorism. The Fund promotes the long-term physical and emotional health, educational, housing, income maintenance and



Terrorist victim Tal Kehrman's story can be read at www.tal-smile.com.

other needs of survivors and their families.

OneFamily Fund is a catalyst enabling the victims of terrorism to proceed with their recuperation, secure in the knowledge they are not alone.

In 2005, the newly established OneFamily Fund Ottawa Chapter held two events, a Yizkor Program at most synagogues across the city on Yom Kippur, and the

hosting of Ron Kehrman, Tal's father, and the family of five other victims (a pregnant mother and her four children).

On Wednesday, May 17, OneFamily Fund Ottawa Chapter is inviting the entire community to spend time with victims of terror from Israel.

The victims will tell their stories to raise awareness of the ongoing impact of Palestinian terror on Israeli society, particularly those directly affected by terror, and, in so doing, help us as a community better under-

stand how we can assist.

The event will take place at the home of Dr. Norman and Myrna Barwin, 73 Loch Isle. The evening will be co-sponsored by Israel Bonds.

For more information on the event, or to make a donation to OneFamily, please contact Jane and Martin Gordon, co-chairs, Ottawa chapter (721-0615, or e-mail gordonjm@rogers.com).

Alternatively, you can make a donation by contacting the Canadian head office in Toronto (1-416-644-4955, or email Pnina@onefamilyfund.org).

Bob Chiarelli
Mayor/Maire



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There is more to Passover than matzah. It may be the centrepiece of the Seder table, but the real focus of the holiday is freedom and redemption.

When you're stocking up for the eight-day matzah fest, take stock. There are Jews around the world that can't afford a box of matzah, prescription drugs, or even milk for their children. Share this celebration of freedom with those who remain enslaved by hunger and poverty.

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Hebrew U program offers unique experiences

By Shelli Kimmel

Attending the one-year exchange program at the Hebrew University of Jerusalem is an exciting and positive adventure for Ottawa Daniel Silverman.

Going to Israel is not a novel experience for Silverman. However, going with a group of Canadian students all registered to attend the Hebrew University of Jerusalem is. One of the facets that made the trip special is sharing the excitement of the first timers. Upon arrival in Jerusalem, he was delighted to see the development going on there since his last visit.

Daniel, the son of Margo and Judah Silverman, has just completed half of his one-year program at the Hebrew University of Jerusalem.

Living in Jerusalem, not just visiting, attending school, travelling around the country as well as other parts of the region, are all highlights for Silverman.

"There is something quite amazing about studying a topic in Israeli history or geography and then going out to visit the actual site. You see things you wouldn't necessarily see, see things in a different way," remarks Silverman. "Visiting places with a professor is very different than visiting with a tour guide."

Silverman says there are at least six or seven nationalities represented in the one-year program at the Rothberg International School. However, if you include all the programs available, he figures there are about 30 to 40 nationalities.

"There are so many languages flying around," he says. "So often the common language is Hebrew, especially during Ulpán."

Living up on Mount Scopus does "force the students to make their own fun and socialize together," he states.

Going into the city becomes more of an outing shared with others. Traveling around is not an issue. There are security personnel everywhere, both on the campus and throughout the city. Silverman says he "feels pretty safe," but does

admit that sometimes there are things you might want to do, but you feel that it might not be the wisest choice.

Many students take advantage of their location and the six-week break to explore other countries.

One of Silverman's friends travelled to China, while he and a few friends visited Switzerland, Prague and Vienna, before coming to Canada for a little home comfort. He has also visited Turkey for a long weekend

and hopes to get to Greece before his year is up.

When asked if he had any advice for someone who might be considering attending the exchange program at the Hebrew University, Silverman was quick to reply that he thought it easier if a person had at least one friend going as well.

The first couple of days, he says, can be overwhelming and it's always nice to have someone to share the experience with. However,

the CFHU group flight and fellow students you meet on the plane do help to alleviate that concern.

He also advises students to go for the whole year, if possible, not just a semester.

"It sends a different message," he says. "Second semester students are just getting away for four months. One year people get more involved, have the opportunity to improve their Hebrew a lot, and really get into living in Jerusalem."

Desperately seeking recipes

Hillel Academy PTA is putting out a new cookbook and they need your help.

The PTA invites any and all recipes you would like to share with the Hillel Academy community and beyond.

Please make sure recipes are kosher. If you are unsure about a recipe, contact Rabbi Boruch Perton or Sara Breiner at the school.

All recipe submissions can be brought to the Hillel Academy front office in an envelope marked "Cookbook Recipes." Feel free to submit as many recipes as you would like. Recipe forms are available to print from the Hillel Academy website.

Due to copyright protection, the PTA can-

not accept recipes taken directly from other cookbooks (even if they are your favourite). If you have taken a published recipe and given it your personal touch, you may send it along.

Hillel Academy's first cookbook, *Everyday's a Holiday*, published in 1992, was a resounding success. The PTA is hoping to make this one even better.

Now accepting recipes for: appetizers, soups, pasta, chicken, dairy and fish, Shabbat, Holiday & Pesach, meat, kids' favourites, desserts and even barbecue (for Rabbi Perton), and more ...!

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Irv Osterer (right) with hockey great Phil Esposito.
(Photo: Jana Chytilova)

Ottawa's expert on who's who of Jewish hockey players

By Alexander Baker

When the topic of Jewish professional athletes comes up, it tends to be a short conversation. Most people know Sandy Koufax, the Los Angeles Dodgers pitcher who famously refused to pitch on Yom Kippur, but then it's a short chat. In fact, the average person wouldn't know New Jersey Devils defenceman Brian Rafalski – not a Jew – from former NHLer Steve Dubinsky, who is.

However, there is at least one man in Ottawa who can talk about Jewish hockey players until the buzzer sounds. Irving Osterer, head of the fine arts program at Merivale High School, has made discovering and chronicling Jewish hockey players a passionate hobby.

"I've always collected hockey and baseball cards and I always wondered about the Jewish aspect of it," says the 52-year-old Osterer. "There's been a natural curiosity there for me since my father told me stories about being a Jewish referee."

In the 1950s and '60s, Osterer's father Joe was a referee in the Ontario Hockey League and other minor leagues of the time. He even worked a few preseason NHL games. Joe says his son's hobby really comes from his desire to give those Jewish hockey players the recognition they deserve.

"He's always loved sports, but with the hockey he's really gone bananas," says the elder Osterer. "He just kept on following the Jews in sports. He was finding out there were Jewish guys and a lot of them were playing under fictitious names or in Europe. "I'd phone him up and ask him if this or that guy's Jewish and he'd check his list," he says.

Irv Osterer says he first began to take his hobby seriously before his oldest son Daniel's Bar Mitzvah. Daniel loved baseball and Osterer decided to combine that with a

Jewish angle for the Bar Mitzvah's theme. He began to do some research and learn about Jewish baseball players, but he mainly discovered the inaccuracies and falsehoods associated with Jewish athletes.

"If a guy had a Jewish sounding name and was quieter or had a higher education, they said he was Jewish," Osterer says. "There's so much misinformation out there, I wanted to see if I could right all the wrongs and correct the inaccurate reports."

After years of research Osterer says he has discovered hundreds of professional Jewish athletes in baseball and hockey. Today, he says his collection of cards, photos and memorabilia is "pretty much definitive" as far as Jewish National Hockey League players are concerned. However, he is missing cards or photos from two or three of the players, and there are always new Jews in the minors or at American universities for him to record.

But, with his list complete and an article entitled "Judaism on Ice: The Jewish experience and the NHL" soon to appear on *The Hockey News* website, Osterer is using his knowledge to go more in depth into the topic of Jewish hockey players. He has two book ideas he may pursue, one related to ice hockey in Israel and at the Maccabi Games and another related to his favourite Jewish hockey player, 1920s goaltender Sam "Porky" Levine.

With his hobby, Osterer is able to combine many of the things he loves: sports like baseball and hockey, history, writing and the arts. In fact, Osterer says he will do all of the design and production on any book he writes. However, his father thinks he knows his son's real driving force.

"He's always been very smart. He's a real historian, not only with hockey, but with the Torah also," Joe Osterer says. "And it's a true fact that Irving is left handed. Anybody left handed is usually just more intelligent."

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Getting rid of chametz: Israelis prepare for Pesach

By Batsheva Pomerantz
(IPS) In Israel, the pithy saying "Dust is not *chametz* (leaven) and children are not the *korban* (Paschal sacrifice)" reminds homemakers to take pre-Pesach cleaning in their stride and have patience with their children when they unintentionally leave a trail of *chametz*.

According to biblical law, the prohibition of *chametz* applies to the fermented products of five kinds of grain: wheat, barley, oats, rye and spelt, which are not to be found in the house during the festival.

Israeli rabbis publish detailed annual guides regarding Pesach cleaning, all of which state that thorough cleaning should take place only in rooms where *chametz* is located, including bedrooms if people nosh there, the living room, dining room and balcony. Work stations and cars are also checked and cleaned or vacuumed, and clothing to be worn on Passover should be shaken and brushed to remove specks and crumbs.

The general obligation to dispose of crumbs, however, does not apply if the crumbs are less than the size of an olive and are dirty enough to prevent a person from eating them.

The cleaning and koshering (ritual scouring) of the kitchen is a most intensive task, requiring flexibility and elbow-grease for the

scrubbing of countertops, sinks, tables, chairs and kitchen appliances.

It should be noted, however, that it is sufficient to wipe an oven with a rag soaked in detergent or clean it with a regular oven-cleaner, then turn the oven to its maximum temperature for at least one hour in order for it to be Kosher for Passover. A microwave simply needs washing down 24 hours after the microwave last contained *chametz*, and a bowl or cup of boiling water placed inside for about 10 minutes. The glass tray should be immersed in boiling water.

If *chametz* particles cling to pots used throughout the year, they can be soaked in bleach or detergent to render any crumbs inedible and therefore not considered *chametz*. This does not, however, make the vessel Kosher for Passover, so it must then be stored away. In Israel, many people take metal pots and utensils to a central koshering location where they are put into wire baskets and immersed in boiling water.

Where possible, it is best to have separate sets of dishes, cutlery and pots for Passover, yet it is possible to make some of these fit for Passover use by this same koshering process. A rabbi should be consulted for specifics.

Businesses that have warehouses stocked with *chametz* stand to lose a



Burning *chametz* in Jerusalem's ultra-Orthodox Mea Shearim neighbourhood on the eve of Passover. (IPS photo by Mark Neyman, courtesy GPO)

substantial income over Pesach. The institution by Israeli rabbis of the legal sale of *chametz* to a non-Jew for the week of Passover allows businesses, both large and small, to survive over Pesach. The stipulation that the Jew repurchase the *chametz* for a nominal fee after Pesach protects his right to reclaim his produce.

The sale of *chametz* for food companies is sound business sense.

"We sell our *chametz* through a rabbi from the Rabbinate, who is also the plant's *maschiach* (*kashrut* supervisor)," says Eli Rapoport, director-general of Mevushet, a plant that produces and distributes 18,000 meals a day to kindergartens, schools, colleges, old-age homes, etc. around the country.

"We have *chametz* ingredients in our storehouses that must be sold in order to be used after the holiday. Our religious clients inquire about this after Passover."

The procedure of selling the *chametz* takes place a few days before Passover, and goes into effect before noon on the 14th of Nissan, the day before Passover. Throughout Israel, the sale usually takes place in the synagogue with the local rabbi acting as a *shaliach* (messenger) for the homeowner. The rabbi then passes on the sale document to the Chief Rabbinate and the entire *chametz* of the State of Israel is sold to one non-Jewish person.

This year, for the 11th year in a row, Jaher Hussein, an Israeli-Arab from Abu Ghosh near Jerusalem,

will buy the *chametz* of the State of Israel in a business transaction conducted in the offices of the Chief Rabbis. As Food and Beverage Department manager at the Jerusalem Ramada Renaissance hotel, Hussein was originally approached by former Chief Rabbi Yisrael Meir Lau regarding buying the country's *chametz*.

"I understand the importance of this transaction. It helps the Jews and is an example of co-operation and co-existence between us," says Hussein, 42, a father of four.

Most grocery stores and supermarkets in Israel carry a certificate attesting to their selling the *chametz* during Passover as, after the festival, observant Jews will only buy in places that have such certification.

For the ultra-Orthodox, however, the mass sale of *chametz* is not sufficient, and they wait until processed foods appear on the shelves that were prepared after Passover. In some stores, one can buy packages of flour with a stamp, "ground after Passover 5766 (Jewish year)" or breakfast cereals, cookies and pasta stamped, "Prepared after Passover."

During the holiday, Israeli supermarket shelves are lined with paper on which Kosher for Passover food is placed. Sometimes, shelves with *chametz* packages are covered with broad sheets of paper, so they're out of sight. The customer knows by the certificate that the supermarket does not own the food and that it was sold before the holiday.

Some small eateries, like *falafel*

or pizza stands, close down during Passover, since it's not profitable for them to make the complex changeover. Others take advantage of the break to be on vacation with their family.

Finally, with the house free of crumbs, the essential *bedikat chametz* search, which takes place after dark on the 14th of Nissan, takes place.

This search is on to make sure that all parts of the house are indeed clean and that no remnants of *chametz* remain. Candlelight is used to provide focused light for the search in the darkened house. Ten small pieces of bread are placed throughout the house and family members make a thorough search for *chametz*. The 10 pieces of bread are swept with a feather or wooden spoon onto a piece of newspaper and then into a small bag.

The head of the household then recites a blessing and an annulment of all *chametz* that was found in the *bedikat chametz*. Carefully wrapped, the package is placed on the side, separate from Passover dishes and food.

The following morning, these last vestiges of *chametz* are burned outdoors in a small fire with a final annulment of *chametz* that is in the homeowner's possession, which he may not have seen or been aware of.

With *chametz* now out of sight and out of mind, the focus switches to preparations for the Passover Seder in anticipation of having an enjoyable and meaningful Seder with family and friends.



Israeli Acting PM Ehud Olmert celebrates Kadima's election victory. As of press time, discussions to form a coalition government were ongoing. (Photo: Ariel Jerozolimski, Jerusalem Post)



Rabbi Steven Garten and children during a Seder at Temple Israel.

Temple hosts longest-running congregational seder in Ottawa

By Louise Rachlis

For some people, the Seder meal may seem to go on for a long time.

At Temple Israel, it's been going on since Centennial Year.

"We held our first Seder at the Beacon Arms Hotel in 1967," recalls longtime organizer Irving Singer.

"Sol Shabinsky's father provided us with new dishes, cutlery, utensils and kosher chickens for our Seder in the downstairs room."

The Temple group chose the second night for that Seder because their Ottawa members had family Seders, and "those who had no family here were delighted to share in a communal Seder on the second night," he says.

About 60 people attended the first Seder.

"The room was filled with pillars, so we had to set up the tables in such a way that we could all see each other to participate," says

Singer. "We had a wonderful time."

For the next couple of years, they held Seders at the El Mirador on Catherine Street.

"We taught Don Longchamps, manager of the El Mirador, all about Passover, and it worked out well."

Once Temple Israel had its own building on Prince of Wales Drive, they did their own Seders, with cooking by congregants.

"Ernie Potechin made chickens and Connie Reisman made matzah balls and soup for some 100 plus people," notes Singer.

Now catered by Creative Kosher Catering, the longest continuous Seder continues, and the doors are still open to everyone in the city.

If you would like to attend this year on Thursday, April 13 at 6:00 pm, please call Elaine Singer (721-1678) or Annie Garmaise (224-1802). Cost is \$40 for adults and \$20 for children 11 and under.

Passover Community Seders

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• Monday, April 17, 6:00 pm

• For further information:

Stacey Segal or

Rebecca Fromowitz 722-2225

JFS 8th Annual Community Seder ~

Central Park Lodge,

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• Wednesday, April 12, 7:15 pm

• For further information:

Lisa 722-2225, ext. 312

Beth Shalom ~ 151 Chapel Street

• Wednesday, April 12, 7:00 pm

• Thursday, April 13, 7:00 pm

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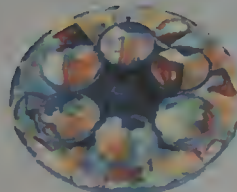
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At the annual Ganon Preschool Purim carnival, little Queen Esthers, princesses, kings, batmen and spidermen were led around the room to take part in all the fun including shooting hockey pucks into Haman's mouth, fishing for hamentashen, bowling, solving Purim puzzles and tackling an obstacle course. The little ones sat quietly listening to Rabbi Micah Shotkin tell the story of Purim. Later, they received mishloach manot baskets from friends and family.

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- **Engaging and sociable senior** is interested in walks, movies, visits to the library or malls.
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- **Active senior** would like to attend a four-hour program on Tuesdays, but needs a ride and someone to remain with him.
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Students welcome (please note: children under the age of 14 require adult accompaniment)

Passover books make holiday more meaningful

In every generation, we are instructed and urged to remember our liberation from slavery in *Mitzrayim*, Egypt. The following books can help make our annual acknowledgement and tribute more meaningful for all.

Passover: The Family Guide to Spiritual Celebration
(2nd edition)

By Dr. Ron Wolfson with Joel Lurie Grishaver
Jewish Lights Publishing
Softcover, 2003

You can always count on Ron Wolfson to write an elucidating book on any of the Jewish holidays. He's written one on virtually all of them, and they're always engaging.

This time he's joined forces with Jewish education curricula creator, Joel Grishaver, to produce this very readable and comprehensive guide-book to the Festival of Freedom. It includes everything you wanted to know about observing Passover.

Peppered with stories from families of various backgrounds and affiliations who recount their memories of Passovers past, the authors begin with sketching out the structure of the Passover Seder and the content of *The Haggadah* - what they refer to as a lesson-plan that provides "perhaps the most potentially powerful opportunity for Jewish education we have."

They systematically go through every step involved in conducting the Seder, citing its major Hebrew and Aramaic prayers. They offer suggestions on how to prepare the home for the holiday, from organizing the Seder service and all of the attendant holiday shopping (including how to select *matzah* and organizing holiday lists: shopping, cleaning, guests, tasks) and changing over the kitchen, to setting the Seder table, and the Passover aftermath. They also make suggestions on how to conduct an inclusive Passover Seder and how to personalize the entire experience.

It's interesting to read about Sephardi and Ashkenazi customs, from the various families who share their traditions with the authors, and you can mention those throughout the Seder as one of the educational components to the sit-down service. For example, the Sabah family places the wrapped *afikomen* into a bag, which they throw over their shoulders and carry around the Seder table to commemorate the Exodus.

Abby Kantor's grandfather used to wear a white *kittel* throughout the Seder, sitting at the head of the table on a huge cushion. While some families actually set a spot for Eliyahu at the Seder table, the Karsch family has taken that custom one step further and actually sets up a card-table with a table-setting for the prophet.

There is so much helpful information in here that both novices and veterans in Seder-leading will be inspired.

Now, if you really want to innovate and add to the structured Seder experience, *The Passover Seder Workbook* (Jewish Lights Publishing, Softcover, 2003) will give you more creative ideas to mull over. Touted as an "interactive workbook companion" to Passover, it contains worksheets (not just for



The Book Beat

Kinneret Globerman

the Seder leader, but also for those who do all of the home-prepping for the holiday), a collection of recipes (new ones are always fun to try), activities and suggestions for enhancing the spiritual table "service." Authors Wolfson and Grishaver suggest it be used as an enhancement to and in conjunction with their Passover book.

The Women's Passover Seder

Edited by Rabbi Sharon Cohen Aisfeld,
Tara Mohr and Catherine Spector
Jewish Lights Publishing
Softcover, 2003

Sub-titled *Women's Reflections on the Festival of Freedom*, this collection of women's voices and reflections is a perfect accompaniment to the fast-growing ritual practice of all-women Seders. This popular holiday innovation attracts women from all denominations and affiliations (or lack thereof) who come together to make their voices and experiences heard while honouring the annual Seder ritual together.

The trend to feminize the Passover Seder, or at least, make it accessible to Jewish women, includes - at a growing number of Passover tables - the addition of Miriam's Cup (the *koss* Miriam), which contains water in acknowledgement of the well of water that followed Miriam and the Israelites through the desert. Readings from various outside sources (i.e., those not contained in *The Haggadah* per se) have also become part of many family Passover traditions.

And that's where this book comes in. Whether included in a traditional Seder or a women's gathering, this anthology offers feminine perspectives on the holiday itself and its ritual practices, on the Exodus and its interpretation, on women's Seders and innovations in liturgy.

You'll find a cross-section of Jewish women's musings in here, from those of writer and founder of *Ms. Magazine*, Letty Cottin Pogrebin; author and academic, Dr. Carol Ochs; psychology professor and originator of the New York women's Seders, Dr. Phyllis Chesler; to Canada's own resident Jewish feminist, Norma Baumele Joseph, who teaches at Concordia University.

At the Greenberg Families Library:

On Sunday, April 23 at 2 pm, The Ottawa Jewish Film Society presents *Three Days in April*, a 100-minute movie set in a small village, shortly before the end of the war when Anna, the leader of the German Girls Society, believes hope can be found in trusting the Führer. When a train arrives with three cattle-cars of Jewish prisoners, life for young Anna changes forever. Open to all SJCC and Library members with presentation of a card.

For information on this, or any, Library program, please call the Library at 798-9818, ext. 245.

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Mazal Tov!

It's a boy!

Bubby Debbie Goldstein and Zaide Mark Goldstein of Ottawa and Sara Rena Kotkowski of Israel are thrilled to announce the arrival of their grandson Ari Tzvi son of Bethany Goldstein and David Kotkowski, little brother for Daniella. Named in loving memory of Saba Leon Kotkowski.

Composer and rabbi to perform music for piano, shofar, and electronics

By Barry H. Schneider
Bob Gluck will offer a concert of music for computer-assisted piano, shofar and electronics, on Saturday, April 29, at 8:00 pm, at Perez Hall, University of Ottawa.

The concert is co-sponsored by the Ottawa Reconstructionist Havurah and the Department of Music, University of Ottawa.

Gluck is assistant professor of music and director of the Electronic Music Studio at the University at Albany and associate director of the Electronic Music Foundation.

He has performed his music for interactive performance internationally, including concerts in Prague, Berlin, Keele (UK), Montreal, New York City, Boston and at Brown University, Dartmouth College and Johns Hopkins University.

A life-long pianist, he has developed works for acoustic instruments and electronic interfaces.

The performance at the University of Ottawa is part



Life-long pianist Rabbi Bob Gluck has developed works for acoustic instruments and electronic interfaces.

of a solo tour that will also take him to San Diego and Irvine, California, and Middlebury, Vermont. His recordings include *Stories*

Heard and Retold (1998) and *Electric Songs* (2001).

More information about his work may be found at <http://www.electricsongs.com>.

Gluck studied at the Juilliard, Manhattan and Crane schools of music and holds degrees from the University at Albany, Yeshiva University, Reconstructionist Rabbinical College and Rensselaer Polytechnic Institute.

He is an ordained rabbi who has served a number of congregations including the Ottawa Reconstructionist Havurah.

The program on April 29 includes a variety of innovative compositions, some by Gluck, others by Shlomo Dubnov, Josef Zawinul, Miles Davis, Christopher Dobrian, Benjamin Broening, Ofer Ben-Amots and David Holland. It features innovations with solo piano, computer-assisted piano, shofar, digital synthesizer, wind and percussion instruments.

Tickets are available at the door: \$15.00 for non-members; \$12.00 for members of ORH or full-time students.

An evening of healing, renewal and meditation

Most of us, at some point in our lives, must confront issues of illness, loss and suffering. And all of us, if we open our hearts, confront the suffering of the world.

Faced with such pain, we often ask: Why is there suffering? Why me, why my loved ones? Where is God? Where can I find comfort?

Prayer heals. When a Jew is happy, sad, afraid or victorious, he prays.

You may have noticed that nearly every important event is begun with a prayer. So, why should healing be any different? Why should it not be that Jews also utilize healing prayer through music to interact with the Divine to promote healing?

Through music, and Jewish liturgy, the sense of miracle prevails. Music responds to illness more



Ellie Glantz

naturally than speech. In calling out to God, it gives voice to our struggles and is our expression of sorrow and hope. It enables a person to reach in, reach out and reach up.

While we know full well that healing of the body may not be a possibility, we know that healing of the

soul has infinite possibilities. At some point, we must be willing to confront the pain, the enemy, and befriend it; that it becomes not only our teacher, but a teacher to all of those who are in our circle of life, our community. Jewish life is not meant to be experienced alone; not the joy and not the sorrow.

An Evening of Healing, Renewal and Meditation is designed primarily for anyone who is in need of healing of body, mind or spirit, their families, loved ones, friends and caregivers.

The evening will be led by Temple Israel Cantorial Soloist Ellie Glantz and takes place Sunday, April 30, 7:30 pm, at Temple Israel, 1301 Prince of Wales Drive.

For further information call 224-1802.

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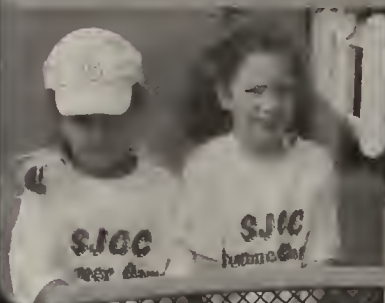
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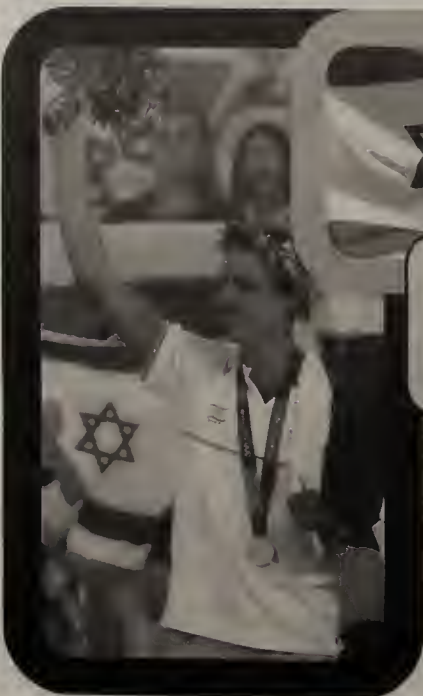
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Sunday, April 30 • 1:00 pm - 3:30 pm

PRE-REGISTER BY SUN., APRIL 23.

BICYCLE REPAIR & MAINTENANCE 101

Jean Pierre Nouwens teaches proper servicing and repair techniques for various components (driver-train, bearings and wheels) of your bike. In addition you will learn how to give your bike a spring tune-up and how to properly store it for winter. Bring your bicycle to class.

Sunday, May 7 • 10:00 am - 12:30 pm

PRE-REGISTER BY THURS., MAY 4.

SOAPSTONE CARVING

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Sunday, May 7 • 1:00 pm - 4:00 pm

PRE-REGISTER BY SUN., APRIL 30.

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Tuesday, May 9

2:00 pm - 3:00 pm • Necklace

3:00 pm - 3:30 pm • Optional Bracelet

PRE-REGISTER BY TUES., MAY 2.

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May 2-June 27 • 9 weeks • Tuesdays 7:00 pm - 9:00 pm

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Instructor: Leah Kallin



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April 26 - June 28 • 10 weeks • Wednesdays • 10:05 am - 11:05 am

Instructor: Pierre Huot

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Instructor: Miriam Litman

BIBLICAL HEBREW

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Instructor: Professor Mina Cohn

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Passover cookies win rave reviews

Chocolate Sparkle Cookies

Makes 36 cookies

These cookies are so good you may end up making them all year round, not just for Passover.

The recipe comes from my sister's friend Arlene in Toronto. She got the recipe from Thomas Haas, a pastry chef in Toronto. The raw cookie dough is formed into balls and then rolled in coarse sugar.

If you can't find Kosher for Passover coarse sugar, regular white sugar will work just as well, but the cookies will not "sparkle" quite so brightly.

Do not use chocolate chips for the chocolate in this recipe. Just buy bars of chocolate and chop them up.

250 grams best quality bitter-sweet
or semi-sweet chocolate, coarsely chopped
3 tablespoons unsalted butter, room temperature
2 eggs
1/3 cup granulated white sugar
3/4 cup ground almonds

coarse sugar for rolling

Melt chocolate and butter in a large bowl set over a small pot of simmering water. Set aside to cool slightly.

In a medium bowl, beat eggs and sugar together. Fold egg/sugar mixture into melted chocolate. Mix in ground almonds. Cover bowl with plastic wrap and refrigerate overnight.

Preheat oven to 325 degrees F.

Line 2 baking sheets with parchment paper.

Form chilled dough into 1 inch balls and roll in coarse sugar. Place 18 balls on each cookie sheet.

Bake for 12-15 minutes, until just starting to set.

If you bake both trays at once, switch positions halfway through baking time to ensure even cooking.

Cookies will still be soft when you take them out of the oven, but will firm up slightly when cooled.

The finished cookies will have a crunch on the outside, but will be chewy in the centre.

Last year, my brother-in-law Kenneth graciously offered to host both Seders at his home in Florida. After surviving especially frigid winter temperatures in January and February, all of his Northern siblings jumped at the chance to escape to Florida.

I was deep into testing Passover dessert recipes at the time the invitation came, so I volunteered to bring dessert. My brain must have been clogged with sugar, coconut and almonds because, as the time came closer, I was horrified at my generosity.

The logistics alone were enough to worry me. How would I transport Passover desserts for 70 from Ottawa to Fort Lauderdale?

As I thought this through, my first idea was to pack the desserts in an extra suitcase and check them through. After all, matzah meal when baked into cakes and cookies becomes almost cement-like, in both texture and taste, and so a few bangs and bumps from luggage handlers would leave the desserts no worse for the wear.

But then I remembered my cardinal Passover rule, "Thou shall not prepare any desserts with matzah meal." So that plan would not work.

I eventually came up with a dessert menu with lots of little treats, including cookies and other candy-like confections.

Each family member would have to stuff a Tupperware



Made with Love

Cindy Feingold

container filled with the Passover treats into their knapsacks, and my carry-on would be a medium-sized cooler filled with chocolate covered macaroons and ice-packs so the chocolate coating would not melt.

All went according to plan until the carry-on bags went through security. It was actually quite funny watching the bags slide along the conveyor belt, almost reach the end and then watch as the security guard pushed the reverse button and tried to puzzle out what was inside that hard container, buried deep within each child's backpack.

Needless to say, I had some explaining to do.

The desserts arrived intact and were met with rave reviews. Luckily, this year, we are only driving to Toronto for the Seders, so transporting dessert will be ... a piece of cake. Wherever you are journeying to this Passover, here are two desserts that will be gobbled up very quickly by all Seder guests.

Toasted Coconut and Chocolate Chunk Meringues

Makes 36 cookies

This recipe comes from *Bon Appetit's* December 2005 issue. These cookies contain no matzah meal, potato starch or cake meal, yet they are still kosher for Passover. In addition they are pareve if made with dark chocolate. But most importantly, they are delicious!!

1/2 cup unsweetened shredded coconut
3 large egg whites
1 cup sugar
1/2 cup coarsely chopped bittersweet
or semisweet chocolate

Preheat oven to 350 degrees F. Spread coconut evenly

on a baking sheet and bake until toasted and evenly golden, stirring occasionally, about 5 minutes. Remove from oven and let cool.

Reduce oven temperature to 275 degrees F. Line 2 baking sheets with parchment paper and set aside. Using an electric mixer beat egg whites in a large bowl, to soft peaks. Gradually add sugar and beat until peaks are thick and fluffy. Gently fold in coconut and chocolate.

Drop generous rounded teaspoonfuls of batter onto prepared sheets, spacing cookies 1 inch apart. Bake until crisp on the outside but still soft inside, about 27-30 minutes. If doing 2 baking sheets at the same time in the oven, switch positions halfway through baking time to ensure even baking. Cool meringues. Store in an airtight container. These keep well for about 4-5 days.



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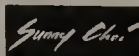
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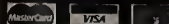
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Stories to help pre-schoolers enjoy Pesach

As two of the following books will attest, rhyming stories for pre-schoolers are coming back into style. That can make reading aloud a bit tricky even when the meter and rhyme are exceptionally good, which isn't always the case.

To maximize your child's enjoyment of rhyming texts, a few quiet read-throughs before "performing" is a good idea.

Dinosaur on Passover

By Diane Levin Rauchwerger

Illustrated by Jason Wolff

Kar-Ben Publishing 2006

Unpaged Ages 2 - 5

Dinosaur on Passover continues the gentle rhyming and rascally playfulness first encountered in *Dinosaur on Hanukkah* (reviewed December 12, 2005). In the previous review, I referred to Dr. Seuss's *Cat In The Hat* and wanted more outlandish action or stronger rhyme.

This time, I'm happier with the same sort of mild text and slightly more rambunctious illustrations. Partly because of the presence of parents and a sister in *Dinosaur on Passover*, I can now view this dinosaur as a *Curious George* kind of character - a lovable, eagerly-trying-to-please, bumbling, super-sized two-year-old.

The other reason I'm happier is a better integration of the dinosaur's mischief with various elements of the Seder, the Passover story and holiday symbols. For young children enamoured of dinosaurs, *Dinosaur on Passover* will fit the bill nicely.

This Is the Matzah

By Abby Levine

Illustrated by Paige Billin-Frye

Albert Whitman & Company 2005

Unpaged Ages 3 - 5

I have never before used the word "cute" in my reviews, but that is the first word that came to mind after reading *This Is the Matzah*. The full colour illustrations are cute in



Kid Lit

Deanna Silverman

an attractive, cartoonish sort of way. The rhyming text is cute at times because of its cleverness and at times because it strains for effect, especially in its two cumulative summary sections.

Still, the overall effect is enjoyable and informative as readers follow Max and Ruth from purchasing matzah at the supermarket through to the end of a lively family Seder and mouthwatering anticipation of more matzah in the coming week.

As to the Seder itself, it is egalitarian, jolly, and covers all the key elements, except for the hand washings, in their proper order. Gold type is used for the abbreviated Exodus story. Best of all, the whole family is shown imagining themselves "rescued from slavery by God's outstretched hand."

This Is the Matzah also includes a brief introduction explaining Passover and detailed information about the contents and significance of the Seder plate.

A Touch of Passover

By Ari Sollish

Illustrated by Boruch Becker

Merkos Publications 2004

Unpaged Ages 2 - 4

As can be guessed from the title, *A Touch of Passover* is a hands-on board book introduction to the holiday. Young children are encouraged to experience the stickiness of the wine, the leathery texture of father's Haggadah cover, the bumpiness of the shmura matzah, the leafy slickness of the



From *This is the Matzah*

maror (romaine lettuce) and the smooth silkiness of the afikoman bag.

Although issued by an orthodox publisher and showing a traditional modern orthodox family Seder, *A Touch of Passover* is inclusive of all Jewish denominations in its pictures and text. While its Seder is a formal affair, its bright-eyed children, computer drawn by Disney and Pixar animator Ken (Boruch) Becker, wear the latest in fashions. The brief text mentions family, God's miracles, the four questions, matzah, maror and everybody reading from the Haggadah.

Chag Sameach! May your celebration of freedom take on new meaning with each passing year.



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Continued on page 29

The President, Officers and Board of Directors
of the
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Cordially invite all fund holders and members of
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32nd Annual General Meeting

being held on

Wednesday, June 28th, 2006

Doors Open: 7:00 pm Call to Order: 7:30 pm
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R'tuah Sh'lemah to:

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Birthdays wishes to:

Stanley Goldstein on his special birthday by Bea and Murray Garceau.

Contributions may be made online at www.jewishottawa.com/ojcf or by phoning Bev Glube at 798-4696 extension 274, Monday to Friday. We have voice mail. Our e-mail address is bjglube@jewishottawa.com. Attractive cards are sent to convey the appropriate sentiments. All donations are acknowledged with an official receipt for income tax purposes. We accept Visa and MasterCard.

New!

A complete listing of the endowment funds established with the OJCF can be viewed online at www.jewishottawa.com/ojcf. Plus, a link has been added to the online donation form, which allows you to search through our endowment listing and return back to the donation form to complete your transaction.

In Appreciation

The family of the late Abe Prizant wishes to express our sincere thanks and gratitude to our special family and friends for their support during our difficult time. We deeply appreciate your thoughtful gestures, kind words, donations, meals, presence and especially your prayers.
Judy, Lloyd and Harry Prizant



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In Appreciation

I would like to thank family and friends, who expressed their good wishes for a speedy recovery after my recent accident.

Sylvia Bronshter

Heschel, the exodus and our times

"... Wonder, or radical amazement, is a way of going beyond what is given in thing and thought, refusing to take anything for granted, to regard anything as final. It is our honest response to the grandeur and mystery of reality, our confrontation with that which transcends the given. Awe ... enables us to perceive in the world intimations of the divine, to sense in small things the beginning of infinite significance, to sense the ultimate in the common and the simple ...

In spite of our pride, in spite of our acquisitiveness, we are driven by an awareness that something is asked of us; that we are asked to wonder, to revere, to think and to live in a way compatible with the grandeur and mystery of living.

I am commanded, therefore I am. There is a built-in

sense of indebtedness in human consciousness, an awareness of owing gratitude, of being called upon at a certain moment to reciprocate, to answer, to live in a way which is compatible with the grandeur and mystery of living."

Notes from a talk by A.J. Heschel, 1965
(quoted in *Tikkun Magazine*)

The Exodus looks both forward and back. The Jews were commanded to mark themselves off from the Egyptians, to identify as a separate people by daubing lamb's blood at the entrance to their hovels. They were called on to be ready to leave Egypt at a moment's notice.

In roasting the paschal lamb and feasting, they looked forward with faith and courage to the start of a struggle, beginning with the generation in the wilderness, to shake



Global Shtetl
The Jewish Internet

Saul Silverman

off the habits and attitudes of slavery and submission to the arrogance of power.

This struggle continues.

But shortly after our exodus from Egypt, we were commanded to "remember Egypt" – specifically, to remember we were strangers in Egypt. We are to remember our slavery as a lesson – to treat strangers, the weak and the oppressed in a just and compassionate fashion.

This is the foundation of Jewish ethics and our tradition of social justice.

Abraham Joshua Heschel, rooted in these traditions and confronting the experience of the Holocaust, forged a philosophy of Judaism that stressed its ongoing relevance to the challenges of everyday life.

His action theology did not forget the past, but went beyond memorializing our heritage to learn from it and to chart bold steps to keep the heritage alive, relevant and challenging to successive generations' perspectives and needs.

Wikipedia has a good biography of Heschel, with a useful précis of his major writings. Reuven Kimmelman (a student and friend of Heschel) wrote an essay on Heschel's roots and significance for Judaism. Heschel was also a major influence for Christian leaders trying to grapple with the crisis of our times (see George E. Thomas's article in *Theology Today*).

In January 1963, in addressing the National Conference on Race and Religion in Chicago, Heschel recalled Moses's confrontation with Pharaoh and said: "Pharaoh is not ready to capitulate. The Exodus began, but is far from having been completed."

Rabbi Elliot Cosgrove says Heschel saw the Exodus as the "calling card" of the Jewish people for the broader, struggle for freedom and human dignity.

In my opinion, active and principled participation in the struggle for civil rights revitalized Jewish life in North America. It energized the movement that was successful in placing the struggle for Soviet Jews on the foreign policy agenda. This was expressed in the linkage of détente and East-West trade with human rights (culminating in the Helsinki Accord).

These were very significant applications of Heschel's approach. 'Radical amazement' was the necessary counter to moral-spiritual callousness, indifference and fatalism.

In an effort at hands-on learning in the spirit of Rabbi Heschel, the Hillel Foundation has prepared a useful workshop guide to Radical Amazement.

For those who aspire to use Heschel's ideas in addressing today's challenges, this is a necessary adjunct to more conventional studies.

Websites

Wikipedia: http://en.wikipedia.org/wiki/Abraham_Joshua_Heschel

Kimmelman: <http://www.crosscurrents.org/heschel.htm>

Thomas: <http://theologytoday.ptsem.edu/oct1973/v30-3/article8.htm>

Cosgrove: <http://www.anshemet.org/AboutUs/Sermons/RabbiCosgroveExodusMorality.htm>

"Radical Amazement" (Hillel Foundation):
<http://www.hillel.org> – use website search box and enter "radical amazement."



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Yossel Canadian hockey career cut short

I am Canadian.

I know this because I watched the Stanley Cup playoffs at Passover Seders in Toronto when I was young.

In those days, the Leafs even won occasionally and I became an optimist. Now, the whole thing isn't over until Shavuoth and age has taught me realism.

I also learned how to skate by the time I was six and was playing shinny almost immediately. I had no pads and my stick was whatever remnant that got thrown away by the older players. My elder brother occasionally passed on one of his old sticks before it was completely broken so I had half a blade.

As a result, my stick handling was pretty good, but my shot sucked. I couldn't get it up. The puck, that is. I couldn't raise it over the goalie sprawled in the crease.

By learning to skate so young, I was and still am very sturdy on skates. I don't fall.

But that doesn't mean I got fast. On the contrary, my first skating was like walking on ice and I only learned to glide when I was older.

The result was that I got to play a lot of defence.

In reality, this meant I didn't have to skate up and down the ice very far and I could act like a traffic pylon while the speedy forwards skated around me. At least, every once in a while, one would skate too close to me and I had the satisfaction of sticking my hip out so he went flying.



Humour me, please

Rubin Friedman

But this didn't happen very often. And in a complete shock, I learned that defencemen had to skate backwards.

That seemed very dangerous. How do you know where you're going?

By the time I was 12, I discovered, because I was so solid on my skates, I could stand in front of the net and never get knocked over. I learned how to raise the puck (I finally got a real stick) and how to skate fast enough to go up and down the ice.

I could have become a Jewish Phil Esposito. My career was cut short, however, because my parents couldn't afford to buy me the pads, pants and gloves to stay on the team.

So, the coach said I could try out for goalie because the school supplied these pads and gloves. I tried it on the shiny rink and discovered I had really good reflexes.

But my brother had other ideas. When he learned of my plans to play goalie, he suggested he try me out. I stood against the wall at school, between two stones placed the width of a net apart. I had on the pads and the chest protector, along with a baseball glove, but no skates.

My brother and his friend took turns firing the puck. They could fire it very hard, but I stopped all the low shots. Then they paused, talked to each other and started shooting at my head. They could raise it very well. I ducked.

In those days, no one wore a mask. We had never heard of helmets. It came to me then that most goalies I saw on TV had no teeth. As my brother and his friend continued to fire at my head, I began to understand why.

So I never became a Jewish Tony Esposito either. Discretion has always been a large part of my character and, in this case, it also got the better part of my valour. Later, I learned that the main strategy for our team, when losing, was to run at the opposition goalie or try to hit him in the head.

I grew to appreciate my brother's wisdom. He helped cut short a promising career, but he made sure I kept my teeth. My mother was certain you couldn't be Jewish and play hockey at the same time, or any contact sport for that matter.

This has led me to conclude that my brother was secretly on my mother's payroll all along. Otherwise, I am sure, "I could've been a contender."

Special Passover interviews

Welcome to our Passover Special! We ask that you make our column an official part of your Seder. Along with the Haggadahs, put copies of *Have A Knish* on everyone's place setting. Then, just like at the Malca Pass library, have a live reading.

Passover is when people let loose, make some matzah pizza and have a great time.

During the year, we aren't allowed eating in the living room. Yet, during Passover, we purposely hide unleavened bread in couch cushions, magazines and on shelves.

Have we lost our minds?

Seders bring on vivid childhood memories. With everyone coming over, you had to sleep the bridge table from the basement to the living room where it was placed at the end of the normal table. It was like the first and second class sections of an airplane.

It would seat five kids and one really old person. Was it because they shared an early curfew and had someone cut up their food into small pieces? As you get older, you should be given a better seat at the Seder Table. Is there no justice?

Ah the Mah Nishtana. These four questions are getting a little repetitive. We answered them at the first Seder years ago. Was no one listening?

The youngest has to sing it and it's always a very painful experience. It's like watching a badly out-of-key contestant on the *American Idol* auditions.

Mah Nishtana? There were two versions of the Mah Nishtana. The original, and then the second version, which was like the club remix of Jewish prayers.

At the Telner's, Paul's parents made him practise before family came over so he wouldn't sound like more of a moron than usual. It took Paul at least 10 minutes because he slept through every Hebrew school class. While trying to pronounce words, his parents would get up and check the chicken.

Thankfully at the Pascoe's, Byron always had his younger brother Noah to take on the duty.

And what's with gefilte fish? It's always been the oddest looking thing. What is it? Are there actual fish called gefilte? Are they the official mascot of Passover? This was actually the second pet Paul had as a child, along with fox.

The best part is when Eliyahu would come over for some wine. There are surely escape plans in Byron's home in case of a terrorist attack, yet we let a complete stranger into our homes and give him as much free alcohol as he wants.

We have tracked down the man himself. Eliyahu did this exclusive interview while eating macaroons.

Knish: Thanks for joining us, Eliyahu! What's up?

Eliyahu: What do you mean what's up? I plan on hitting every Jewish home in the world on Passover. The first night is when you get the good stuff. Everyone has a fresh bottle. The second night, nothing's left and I am squeezing brandy out of those little chocolates.

Knish: How are you thought of in the world of holiday characters?

Eliyahu: The Easter Bunny thinks we stole the whole afikomen bit from the Christians. The Tooth Fairy is annoying. Only Hanukkah Harry likes me, but he has been sick for sometime. He is currently at Hillel Lodge.

Knish: Why don't they respect you?

Eliyahu: They don't understand how special I am. There is even an Eliyahu training camp where we prepare the next Eliyahu. It's a lot harder than people think. The logistics alone! I have a designated driver, of course; please don't drink and drive.

We also found the writer of the Mah Nishtana. His name is Shantinka Shtenkel but, similar to Prince, he uses the symbol ♫ to represent his name.

♫ sat in a reclined position throughout the interview.

Knish: Thanks for doing the interview!

♫: Why? Is this interview different than any other interview?

Knish: Uhhh, OK. Tell us about how you created the Mah Nishtana.

♫: How is that question different from all other questions?

Knish: We have limited space here.

♫: Some say it's about ask-



Paul Telner



Byron Pascoe

Have a Knish

ing questions about why Passover is a special night; that the Seder is a way to relive the Exodus as a personal spiritual event. That's true, but the lyrics were inspired by my family asking me the same four questions at every dinner as I grew up. For example, "How was your day different from any other day? You still mooched off us and made no money." Why not create a song out of it? I developed them into religious questions and bam – a true hit!

There you have it. Special thanks to Eliyahu and ♫.

We wish everyone a very happy and safe Passover.



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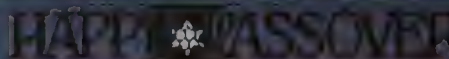
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WHAT'S GOING ON

April 10 to April 23, 2006

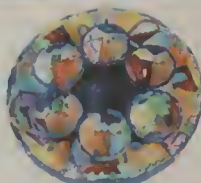


From the staff of the Ottawa Jewish Bulletin



CANDLELIGHTING BEFORE

Apr 14 ☆ 7:30 pm
Apr 21 ☆ 7:39 pm
Apr 28 ☆ 7:48 pm
May 5 ☆ 7:56 pm
May 12 ☆ 8:05 pm
May 19 ☆ 8:13 pm
May 26 ☆ 8:20 pm



WEDNESDAY
APRIL 12
Passover Community Seders, see page 17.

THURSDAY
APRIL 13
Second Seder with Chabad at Centrepoinle, Mendelsohn Home, 8:15 pm.

SUNDAY
APRIL 16
A Touch of Klez Concert, Auxiliary, Hillal Lodge, 10 Nadohny Sachs Private, 2:00 pm.

MONDAY
APRIL 17
SJCC Early Childhood Committee, Easter/Passover Activity at the SJCC, 9:30 am.
Soloway JCC Youth and Family Programs, Passover Camp, 8:30 am.
Tamlr's Third Seder, Beth Shalom Congregation, 151 Chapel Street, 5:00 pm.

TUESDAY
APRIL 18
Soloway JCC Youth and Family Programs, Passover Camp, 8:30 am.
The Fourth Annual Canadian Friends of the Hebrew University Passover Luncheon with key-note speaker Norman Spec- tor, Agudath Israel Congregation, 1400 Coldrey Avenue, noon.



FRIDAY
APRIL 21
Soloway Jewish Community Centre Youth and Family Programs, Passover Camp, 8:30 am.

SATURDAY
APRIL 22
Jewish Singles Social 35+ Potluck Dinner (dairy only) and Games Night, 4 Parkland Court, Arlington Woods. Info: Nigel at

237-2489, nigesnewlife@yahoo.ca or the SJCC at 798-9818, ext. 254.

SUNDAY, APRIL 23
Ottawa Jewish Film Society, "Three Days in April," 2:00 pm.

COMING SOON

MONDAY, APRIL 24
Yom HaShoah commemoration community event, SJCC, 7:00 pm.

TUESDAY, APRIL 25
Yom HaShoah commemoration national event, Parliament Hill, 3:30 pm.

SUNDAY, APRIL 30
Ottawa Post Jewish War Veterans Annual Banquet Lunch with speaker Scott Taylor. Tickets: Herb Goldenberg (231-4046).

Muslim Fundamentalism in the Arab-Israel Conflict with Prof. Raphael Israeli, Agudath Israel, admission free, 7:30 pm.

An Evening of Healing, Renewal and Meditation with Ellie Glantz, Temple Israel cantorial soloist, Temple Israel, 7:30 pm. Info: 224-1802.

WEDNESDAY, MAY 3
Yom Ha'Atzmaut celebration Ottawa Civic Centre Salons, doors open 5:00 pm, free admission.

Unless otherwise noted, activities take place at The Joseph and Rose Ages Family Building, 21 Nadohny Sachs Private.

This information is taken from the community calendar maintained by the Jewish Community Campus of Ottawa Inc. Organizations which would like their events to be listed, no matter where they are to be held, should make sure they are recorded by Brenda Scher, calendar coordinator at 798-9818 ext. 265. We have voice mail. Accurate details must be provided and all events must be open to the Jewish public. You may fax to 798-9839 or email to bschafer@jccottawa.com.



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Condolences

Condolences are extended to the families of:

Etta Dizgun
Ida Gross

Michael Lazarovitz, Montreal (mother of Mark)
Esther Silber, Montreal (mother of Lawrence)
Jamie Taller

May their memory be a blessing always.

The CONDOLENCE COLUMN
is offered as a public service to the community.

There is no charge.

For a listing in this column,
please call Bev Glube, 798-4696, ext. 274.

Voice mail is available.

We apologize for any errors.

BULLETIN DEADLINES

APRIL 18 FOR MAY 8

MAY 3 FOR MAY 22

MAY 31 FOR JUNE 19

JULY 5 FOR JULY 24

AUGUST 2 FOR AUGUST 21

AUGUST 16 FOR SEPTEMBER 11*

SEPTEMBER 6 FOR SEPTEMBER 25

SEPTEMBER 20 FOR OCTOBER 9

OCTOBER 4 FOR OCTOBER 23

* Community-wide Issue (subject to change)